597 When a child loses his parents, he is not left alone. Usually one of his mother's true or classificatory sisters or his father's true mother or sister will take care of him. 737 Old or disabled persons also can count on a large range of 736 relatives for some help and food. In Pobojari there was a blind man living in the men's house. When the "meal of the spirits" was held, his pots and pans were filled up so that he would have enough food for the next day. Normally eight women of the village saw to it that he was not without food. The man was a classificatory brother to three of the women. He was the mother's brother (a "brother") to an unmarried girl who was also an orphan and was living with her father's sister. She did not have food of her own, but she made a fire for the blind man when it was cold, and occasionally she washed his dishes. To another of the three women he was "father's son" (uwo onaregedu), and to the third he was "father's brother's son" (uwo umana onaregedu). Two other women addressed him as "grandfather" (iyedaga): he was "husband's brother" (oredu umana) to one and "husband's father's son" (Oredu uwo onaregedu) to the other. Still another called him "father" (iyogwa). He was "father's brother" (uwo uviye) to her. Finally there were two women who considered themselves his "mother." Each had taken the role of mother for different dead belonging to the same

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[868 829 593] bu keje, kodire ichare jorudu iware oino, jetori bokware kodi. Du tabore ure jorudo iwado marenaru ui t pudumidu oto keje. Kodire ichare marenaru kare ema. Oino.'"

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Cadet lines carry special names distinguishing them from their respective senior lines, which carry the prior or more general designation.

593 However, the relationship between brothers is not always transitive. Each case is resolved on its own merits. The Bororo take into consideration their own feelings and mythical knowledge about more or less close ties between brothers. Thus, in the subclan of the Black Ivagududoge, Tadugo is the older brother of Aroya Kurireu, and Aroya Kurireu is the older brother of Araru Kurireu. But the Bororo are very reluctant to say that Tadugo is the older brother of Araru Kurireu, though if the need arises (for example, if one is not available for a ceremony), they can be substituted for each other. Araru Kurireu is supposed to have been adopted from another clan by Aroya Kurireu, who named him. As a result of the name bestowed, the two are considered to be the same person (ere mitotuje, "they are just one"; e kare tuginoi, "they are not separate") because both names are ultimately names of the same person. Though Tadugo and Araru Kurireu are considered brothers and consequently should be regarded as the same person, the Bororo

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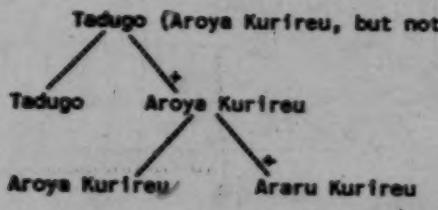
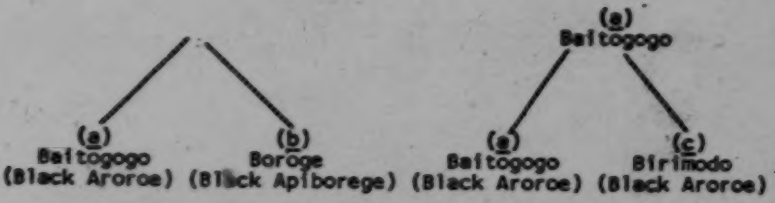
like to stress that they are not really the same person:



The Bororo also express the relation between two lineages belonging to different clans of the same moiety, but considered to be close, in terms of the older-brother—younger-brother relationship. But in this case they do not reduce the two lineages to the same person, and here too the relationship is not transitive to other lineages considered to be true brothers of the two lineages involved. For example:



Baitogogo (a) and Boroge (b) are brothers but "not really the same person" (they are from different clans). Baitogogo (a) and Birimodo (c) are brothers and they "are the same person" (they belong to the same clan). When asked if Birimodo (c) and Boroge (b) are brothers, the Bororo repeat that Baitogogo (a) is the older brother of Birimodo (c), and he is

8:Cook M-3 (1900-1901) 1909
SP8 Bororo SP8

their tribe, and always responding *paruku?*—I do not know, who does?—when asked their names. This *baptismal* ceremony is not performed for a female child. 551 553

They love their children, whether boys or girls, and are kind to them. Very little parental restraint seems to be exercised over them; and they are allowed to roam about and occupy themselves entirely as their own wills may suggest. Parents seldom or never whip their children. But if a father should whip his child, it is regarded as abandoned thereafter, and is adopted by relatives. 855 [84] [597]

The Bororó are remarkable whistlers, and seem able by this means to communicate with one another at a distance with surprising fullness and clearness. Observing them, I noticed, moreover, that when one of them wished to take anything from the ground, he did not stoop and grasp it with the hand, but instead, took it up with the toes, passing it from the foot to the hand. 198 516

They have no words for higher numbers than three or four; therefore, to indicate five, they raise one hand and display the fingers and thumb; for ten, they elevate both hands, displaying all the fingers and thumbs; and for twenty, they elevate both hands, droop them for an instant toward the toes, then again raise them, saying by this act, twenty. To convey the idea of a large number, the hand is given a horizontal swing, pointing to the trees of the surrounding forest, which act means to say, "as numerous as the trees of the forest." Or, if the primitive man should be standing on the sand banks by the river, he will take up a handful of sand, and, with a sweep of the hand, scatter it to the wind, saying by this act, "as numberless as the sands." 802

One day, I saw a loaf of palm-nut bread delivered to a *médo* at the entrance to the great hut, which he was to divide among several of his fellows. I was curious to observe how he would divide it, in view of the fact that he could not count. First, he cut in into halves, then looked thoughtfully at his companions as if calculating how to get an equal portion for each one. Then he quartered it and again looked deliberately around. [262]